A Shorte Catechisme for *Housholders*.

With prayers to the same adioyning.

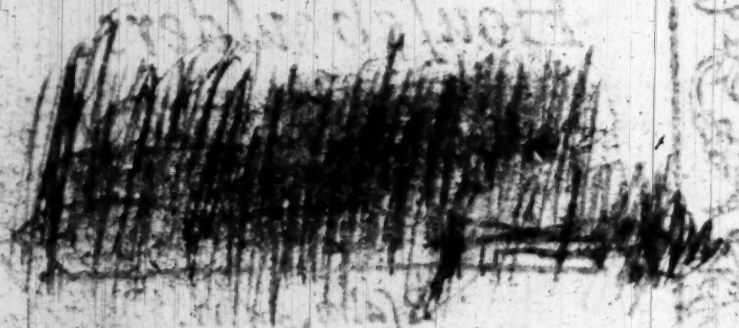
Psalm. 34. 11.

Come Children, hearken vnto me. I will teach you the feare of the Lord.

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1582.





W. Hylton Longstaffe. 1848.

A short Catechisme,

containing a declaration of the true way to life euerlasting. Very meete to be knowne of euery one, before they be admitted to the Lords Supper.

Question.

What is the cheefest thing which euerie one ought to be most careful of as long as they liue? Aunswer.

Euery one ought to be most carefull of these two poynts.

First and cheefely how he can be saued in the a day of iudgement, before Gods iudgement seate, and so b come to life euerlasting.

a Mat. 16.26. 1. Pet. 1.9

b Mat. 6.33 et. 25.34.

Secondly how to c liue according to Gods holy wyll during our lyfe: In which two poinctes wholy standeth the glory of God, so much as of man ought to be sought for.

c Luk. 1.74. 75. Ephe. 1.4. et. 2.10. 1. Pet. 1.15

Question.

How can we know this, howe wee are discharged before Gods iudgement seate?

Aunswer.

Wee can neuer knowe howe wee be

discharged before the iudgemẽt seat of God, vntil such time as we know our owne a miserable estate, by reason of the greatnesse of our synnes, and the horrible punishment, which we deserue for them.

a Mat.9.12. 13. 1.Tim.1.15 Mat.11.28.

Question.

How doost thou knowe the greatnesse of thy sinne, and the horrible punishment due to the same?

Aunswer.

a Rom.3.20. Rom.7.7. 8.9.10.11. 12.&c. Rom.4.15 Gal.3.19.

The greatnesse of my sinne, and the horrible punishment therof, I know by the a lawe of God, b rightly vnderstoode, the sum whereof is contained in the ten commaundements.

Question.

b Rom.7.9.

Rehearse the ten commaundementes?

Aunswer.

Exo.20.1.

God spake all these wordes, and said: I am the Lord thy God, which brought thee out of the Lande of Egipt, out of the house of bondage.

1 THou shalt haue none other Gods but me.

2. Thou shalt not make to thy self any grauen

grauen image, nor the likeneſſe of any thing that is in heauē aboue, nor in the earth beneath, nor in the water vnder the earth, thou ſhalt not bow down to thē nor worſhip them: For I the Lord thy God, am a gelous God, & viſit the ſinnes of the fathers vpon the children, vnto the third & fourth generation of them that hate me: And ſhewe mercy vnto thouſandes, in them that loue me and keepe my commaundements,

3 Thou ſhalt not take the name of the Lord thy God in vaine: For the Lord wyll not holde him guiltleſſe, that taketh his name in vaine.

4 Remember thou keepe holy the Sabaoth day. Sixe dayes ſhalt thou labour and do all that thou haſt to do. But the ſeuenth day is the Sabaoth of the Lord thy God: In it thou ſhalt do no maner of worke, thou and thy ſonne, and thy Daughter, thy man ſeruaunt, and thy Mayde ſeruaunt, thy Cattell, and the ſtraunger that is within thy gates: For in ſyxe daies the Lorde made Heauen & earth: the Sea, and al that in them is,

and rested the seauenth day: wherfore the Lorde blessed the seauenth day and halowed it.

5 Honor thy Father and thy Mother that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doo no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse againste thy neighbour.

10 Thou shalt not couet thy Neighboures house, thou shalt not couet thy Neighbours Wife, nor his man Seruaunt, nor his Mayde, nor his Oxe nor his Asse, nor any thing that is his.

Question.

What is the first commaundement?

Aunswer.

1 Thou shalt haue none other Gods but me.

Question.

What is the meaning of this commaundement.

Aunswer,

The lord God straightly chargeth vs in this first cõmaundement, that we

we worship God alone, which wor-
ship standeth in foure pointes: First
that wee a loue God aboue all. Se-
condly, that wee b feare God aboue
all. Thirdly, that we make our pray-
ers to c none but to God. Fourthlye,
that we d acknowledge God alone
to bee the guider, and gouerner of
althings: e of whō we receiue al the
benefits that we haue, and there-
fore, that f wee trust and staye vpon
him alone.

a Mat, 10.37
b Mala, 1, 6 Mat, 10, 28
c Ro. 10.13
d Psal. 135, 6 et. 115.3 et. 145. 15, 8, 95 4.5.
e Jam, 1.17
f Jer, 17. 5. & 48.7 Esai, 31.1 Jer, 48.7

Question.

What is the second commaundement?

Aunswer.

2 Thou shalt not make to thy selfe any
grauen image, nor the likenes of any
thing that is in heauen aboue, &c.

Question.

*What is the meaning of this commaun-
dement?*

a De, 4. 15. 16 17. 18, &c. Acts, 17. 28 John, 1. 18 1. Tim, 6. 16 1. Joh. 4. 12 Esa, 40. 18 25. et. 46. 5

Aunswer.

In this seconde commaundement
be contained three thinges.

First, that we should not a thinke
God to be like eyther man or wo-

man, or any other thing, and therefore that we make no Image of God in any case.

b Leuit.26.1 Exo.31.34 Exo.34.14 15. Deu.4.23. Psal.97.7 et 106.36. Esa.44.19 Dan.3.18

Secondlye, that wee make no Image of any other thinge, eyther to b worship the Image it selfe, eyther God, Saint or Angell, by ỹ Image, neither yet to this end to bee ỹ c better put in mind of God by ỹ Image.

c Actac.2.18. Jer.10.8. 14.15.16.

Thirdly, that we worshippe not God in any other d outwarde worship, according to our owne fantasies, but e as God commaundeth vs in his worde.

d Jud.4.23. 24. Mat.15.9 Esa.29.13. 4.

Question.

What is the thirde commaundement?

e Deu.12.32. et 5.32.33 Pro.3.6. Josu.1.7. Apoc.22. 18.19.

Aunswer.

3 Thou shalt not take the name of the Lorde thy God in vaine, &c.

Question.

What is the meaning of this commaundement?

Aunswer.

a Deu.28. 58.59.

God chargeth vs in this third commaundement, these three things.

First, that we vse with a most re-

ue-

reuerence the name of God, when soeuer wee eyther speake or thinke vpon him.

Secondlye, that wee neuer blaspheme the name of God, by b Cunniring, Wytchcrafte, Sorcerie, or Charming, or any such like: neither by cursing or banning.

Thirdly, that we neuer c sweare by the name of God, in our common talke, although the matter be neuer so true: But onely where the d glorie of God is sought, or the saluation of our brethren, e or also before a Magistrate in witnessing ỹ trueth, when wee are therevnto lawfully called. In which causes wee must f onely sweare by the name of God: But as for g Saintes, Angelles, h Rode, booke, Crosse, Masse or any other thing, we ought in no case by them to sweare.

Question.

What is the fourth commaundement?

Aunswer.

Remember that thou keepe holy the Sabaoth

Esa.8.1. Ier.10.6 1.Cor.10.29.13

b Deu.18.10 11.12. Esa.8.19 et 47,9. Mal.3.5. Gal.5.19. 20.

c Act.19.16.

t Mat.5.34 35.36,37. Iam.5.12.

d Iosu.7.12 2.Cor.1.23 et 11.31. Gal.1.20.

e Epo.4.2.10. 11.

f Deu.6.13. et 10.20.

g 2.Cor.1.23.

h Ier.5.7 et 12.16.17. Amo.8.14 Soph.1.4.5

Sabaoth daye.

Question.

vvhat is the meaning of this commaundement?

Aunswer.

The hallowing of the Sabaoth day, is to a reste from our laboures in our calling: and in one place to assemble our selues togeather, and with feare and reuerence to heare, marke, and b laye vp in our hartes, the woorde of God c preached vnto vs: To d pray altogether ꝑ wohych we e vnderstand, with one consent. And at the times appointed, to f vse the sacraments in fayth and repentaunce: and all our life long to g rest from wickednesse, that the Lord by his holy spirit may woorke in vs his good woorke, and so beginne in thys life, the euerlasting rest.

a Deut. 5.14 Exo. 16.26

b Mat. 13.23

c Acts. 20.7 et. 15, 21, cr. 13.15.16.17 Luk. 4.16, 21

d Mat. 18, 19 1. Corin. 14. 16, 17.

e 1. Cor. 14 16, 17

f 1. Co. 11.33 34 Acts. 2.42 et. 20.7

g Num. 29.7 Heb. 4.9.10

Question.

vvhat is the fift commaundement?

Aunswer.

Honour thy Father and thy Mother.

Question.

vvhat

vvhat is the meaning of this commaundement?

Aunſwer.

The meaning of the fyfte commaundement, is that wee ſhould honour (that is to ſay) loue, feare, obay & releeue our a Parentes, or any other that are vnto vs in their ſtæde As our b Princes, Rulers & Magiſtrates: c our Paſtours & Teachers our d Maiſters: & all others which are aboue vs, in any calling, placed by God, e the aged and graye headed: and that all Superiors ſhewe themſelues in deede Parentes, in f defending and guiding theyr inferiours.

a
Leui, 19.3
Colol, 3.20
22, 23.24.
Ephe, 6.1
2, 3.

b
Ero, 22.28
Rom, 13.1.2.
Titus, 3.

c
Heb, 13.17
1. Thel, 5, 12
13

d
Ep, 6.5.6.7
Tit, 2.9.10

e
Leui, 19, 32

f
Clol, 3, 19
21
Col, 4.1
Ep, 6.4.9, &c

Queſtion.

vvhat is the ſixt commaundement?

Aunſwer.

6 Thou ſhalt doo no murther?

Queſtion.

vvhat is the meaning of this commaundement?

Aunſwer.

Fyrſt the Lord GOD forbyddeth

vs

vs in this first commaundement, all a killing, b fighting, and c quarrelling, and d reproches, mockes, and tauntes.

Secondly, he forbiddeth all killing in heart, that is al e anger & malice f all desire of reuenge.

Thirdly, on the other side he commandeth vs to preserue life by exercising g the workes of mercy, and compassion towards our brethren yea, euen towardes our enemies.

Fourthly, to h loue one annother inwardly in hearte, as our selues yea, euen our enemies, and them that hate vs.

a Gen 9.6. Deu.5.17
b Mat.5.38 39.
c Col.3.12.13
d Leu.19.14. 17.18.
e Mat.5.21 22. 1.Ioh.3.15
f Pro.20, 22
g Mat.25.35 Esa.58.7. Ezec.38.7
h Mat.5.44. Leu.19.18 Iude.6.17 Rom.12.17 18.19.20.21

Question.

What is the seauenth commaundement?

Aunswer.

7 Thou shalt not commit adultery.

Question.

What is the meaning of this commaundement?

Aunswer.

a Leu.18.20. 19.92. Deu.23.17.

We are forbidden in thys seuenth cõmaundement, first a all adultery, forni-

lomication: and all other b vnclea-
nelle in our bodies.
Secondly, all c vnpure thoughtes,
and lustes of the heart.
Thirdly, all other thinges which
might intise to such vncleanesse, as
all vnchast d behauiour, e filthy talk
and songes, f wanton apparel, lewd
and idle pastimes, g gluttony, drun-
kennes, h houses of open whoredom
and whatsoeuer else may allure vs
to vncleanesse.
Fourthly, on the other side, he com-
maundeth vs to keepe our bodies
and soules i chaste and pure, as tem-
ples of the holy Ghost: Or if the k
gift of chastity be not giuen vs: then
to vse the lawful remedy appointed
by God, which is mariage.

b
Leu. 18. 2
23. 24. 25.
c
Mat. 5. 28
d
Esa. 3. 16.
17.
Rom. 13. 13
e
Eph. 4. 29
et 5. 3. 4.
f
Deu. 22. 11
Esai. 3. 18.
19. 20. 21. 22.
23. 24.
g
Ephe. 5. 18.
h
Deu. 22. 20
21.
i
1. Cor. 6. 15.
19. 20.
1. Thes. 4. 3
et 4. 5.
k
1. Cor. 7. 2. 9
Heb. 13. 4.

Question.

What is the eight commaundement?

Aunswer.

8 Thou shalt not steale.

Question.

What is the meaning of this commaun-
dement.

Aunswer.

Aunſwer.

In this eyght cõmaundement the Lord God forbyddeth all a ſtealing and robbing in outward deedes.

Secondly, he forbiddeth b all ſtealing in hart, that is all deſyre of any mans goods wrongfully.

Thyrdly, he forbiddethc all deceyt and wrongfull dealing.

Fourthly, on the other ſyde hee chargeth vs, that wee bee d content with that porcion of goodes which the Lord giueth vs: to e apply our ſelues in our vocatyon and calling, to get our owne lyuing, and to lyue of that which is our owne, and alſo to be helpfull vnto others.

a
Leui.19.11.
Deu.5.19
b
Eph.4.28
Coloſſ.3.5
Pſal.62.10
E.5.3.5.
Zach.8.17
Mic.2.1.2
Acts.20.33
c
1.Theſ.4.6
Exo.22.21
22.23
Deu.10.17
18.19.21.24
14.
d
Pro.27.27
1.Tim.6.6
e
Gene.3.19
Ephe.4.28
2.The.3.10

Queſtion.

What is the ninth commaundement?

Aunſwer.

9 Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Queſtion.

What is the meaning of this commaundement?

Aunſwer.

The

The Lord God in this ninth commaundement dooth commaunde vs fyrst, that wee should neuer a speake falsely in witnesse bearing.

Secondly, that not onely in wytnesse bearing, but also in no other matter wee should neuer b lie flatter or dissemble.

Thirdly, that we should neuer tell false c tales behind our neighbours backe, or heate them of others: that we should neuer d beleeue any euyll spoken behinde their backes, vntyll we fully know the certainty.

Fourthlye, in pryuate offences to speake nothyng, although it bee true to the e hurtyng of our Brothers good name, if by f pryuate admonytions he may be wonne.

a Pro.19.5,9 et,21.28

b Eph.4,25. Psal,15.3

c Psal,15.3 Pro.25.18.

d Mat,7.1.2 Rom,14.4 Psal,15.3 Iam,4.12

e 1.Pet.4.8 1.Cor.13.7 Pro,11.12

f Mat.18.15 16.17.18

Question.

What is the tenth commaundement?

Aunswer.

To Thou shalt not couet thy Neighbours house, &c.

Question.

What is the meaning this of commaundement?

dement?

Aunswer.

Here the Lorde in plaine wordes, doth forbid all inward desire, what so euer is vnlawfull to be done, although we neuer [b] consent vnto it, as the [c] rebellion of the flesh, all corruption of the [d] old man, all [e] blotte of originall sin, so that by this commaundement most clearly, we may see the Image of that man [f] which pleaseth God, euen such a one in whome nothing is impure, neyther in will nor nature.

a Rom.7.7.
b Gen.6.5. et 8.21. Psa.20.9.
c Rom.7.23
d Eph.4.22. Col.3.9.
e Rom.6.6.

Question.

Canst thou fulfill all these commaundementes without breaking any one of them?

Aunswer.

These are the commaundements of almighty God, the perfect fulfylling whereof no flesh can attaine vnto, no, although I do all that I can: yet, I breake them dayly bothe in thought, word and deede.

a Rom.3.23. Rom.8.3. 4. et 11.32 1.Joh.1.8 1.Ki.8.46. Psa.29.9.

Question.

what

vvhat punishment dooth God appoint for breaking any one of them.

Aunſwer.

The punishment for the breaking of the least commaũdement, euen in a thought, yea, if it weare but b once broken in all my life, is the euerlasting c curse of GOD, which containeth all the torments that can be deuised both of soule and body, & in the Scripture is called by diuers names to expres the paine, as d hell fyre, the e worme that neuer dyeth, f vtter darknesse, g burning lake, h second death, damnatiõ & such lyke.

a Mat. 5.28
b Iam. 2.10 Gal. 3.10.
c Gal 3.10 Deu. 27, 26
d Mat. 25, 41 et 10.28
e Mar. 9, 43.
f Mat. 22, 13 & 25, 30,
g Apo. 19. 20, & 20. 10. 14.
h Apo. 20. 6 et 21, 8

Question.

Is there nothing which a man can doo in this worlde, to serue as a sufficient recompence to God for one sinne?

Aunſwer.

No, although I should giue a all my goods to the poore, or suffer my body to be b whipped all my life lõg or suffer anye other punishment which might be deuised: it is not suffycient for one of my least sinnes.

a Luk. 17, 10
b Col. 2, 23

Question.

Yea, but God is mercifull, will he therfore punish sin so sharplie thinkest thou?

Aunswer.

Our God indeede is a mercifull, but he is also b iust & true, and therfore must needes of iustice and truth punish mans sinne with that punishment which he hath appointed.

a 2. Cor. 1.3 Psal. 145.8 &. 86.15

b Psal. 7.9 Esa. 11.8. Rom. 3.4 John. 3.33.

Question.

Seeing then this punishment must needs bee suffered, are we in our selues able to suffer, and ouercome it?

Aunswer.

None is able to suffer a and ouercome this great punishment of sin, beeing onely man.

a Psal. 130.3 Mat. 19.25

Question.

Is there then no meanes at all wherby we may be saued from these paines euerlasting?

Aunswer.

The paynes which our sinnes deserue, must needes be suffered by man, because god of his iustice must needs punish sin in mā, which was com-

committed by mã, and therfore our Sauiour Christ beeing euerlasting God: became also a man, and hath fully b suffered whatsoeuer was due for mans sinne.

Question.

Are not then all people discharged, seeing the punishment is paide?

Aunswer.

None are discharged sauing those that take a holde vpon Christe, and his merites with a true faith.

Question.

And what callest thou this true faith?

Aunswer.

This true & liuely faith is a a full perswasion & assurãce of my d hart groũded vpon the c promise of God & wrought in me by ỹ d holy ghost, whereby I am fully assured, ỹ what soeuer christ hath wrought for mãs saluation, pertaineth not only to others but euen e to me, and is wholy mine as surely as if I performed the same in mine owne person.

Question.

a
Gala.4.4.
Hebr.2.9.
10.14.15.
16.17.18.
Hebr.4.15.
1.Tim.2.5
Rom.8.3.4
b
Gala.3.13.
Rom.4.25
John.1.29
1.John.2.1
2.Cor.5.21
Esai.53.6.
Rom.8.3.
a
John,3.16
18,36.
a
Colos,2.2
1.John,3,2
Ephe,3.12
Ro.8,38.39
Ephe.1.18
b
Rom,10.9
Ebr,3.17.
c
Ro,4.3.18.
Rom,10.8.
et.1.16.17
d
Ep,1.17.18
2,Cor.1.22
et,5.5.
1.Cor.2.10.
2.Cor.4.13
e
Ep.3.17,19

How can it be that thy ſunes are forgiuen thee, and yet according to Gods trueth fully punished, with the punishment which God hath appointed for ſinnes?

Aunſwer.

By this my true fayth I ſæ my ſins bothe to be forgiuen, & yet fully punished, for in Jeſus Chriſt to a ſatisfy Gods iuſtice, they be b fully punished, & yet to me they bæ c forgiuen becauſe in me they bæ not punished but in Chriſte for mæ, to ſet forth, Gods mercy, & therefore ſhall neuer be layd to my charge. In this manner therfore I ſæ the Lord my God to be both merciſull and iuſt.

2. Cor, 5, 21
Rom. 3, 25.
b
1. Joh, 2, 1. 2
Gal. 3. 13
Rom. 4. 25.
c
1 Cor. 5, 9

Queſtion.

Yea, but although the punishment of thy ſins be paide in Chriſt, yet ſeeing there can no vnrighteouſnes dwel with God, how canſt thou ſtand before Gods iudgment ſeat as righteous and iuſt, ſeeing thou haſte no righteouſneſſe, but ſuch as is ſtained with ſo manie ſinnes?

Aunſwer.

I ſtand as iuſte & righteous before the

the throne of God, not clothed with mine owne righteousnesse, which I haue wrought in mine own person: but with the a righteousnesse of Iesus Christe. Which righteousnesse being taken holde vpon b by a true faith, is made mine: Thus am I iust in the sight of God, not in respect of mine owne workes which I haue wrought: but taking holde vppon Christs workes to be mine by faith.

a 1. Cor. 1, 30. 2. Cor. 5. 21. Rom. 3. 28.
b Eph. 3, 17. Rom. 3. 28. Joh. 3. 18.

Question.

Doth not this make men to run into all sinne and wickednesse?

Answer.

No, for this true faith as soone as it is wrought in vs a through the holy Ghost, doth frame our hartes a new & causeth vs to b detest, hate lothe and abhorre sinne in all men, but especially in our selues, and maketh vs to haue our c whole delight & ioy in those thinges which be agreeable to Gods will, and causeth vs also to d expresse the same in our life and conuersation, or els it is no

a Joh. 3, 3, 5. Eph. 4. 20. Col. 3, 9. Rom. 6, 6. et 12. 1, 2.
b Rom. 7. 23.
c Rom. 5, 1, 2. 3, 11.
d Rom. 6. 11, 12. 13. Mat. 7. 17. Joh. 15, 5.

true faith, but a dead faith.

e Iames, 2, 17.

Queſtion.

Rehearſe the ſumme of this faith.

Aunſwer.

I Beleeue in God the father almighty, maker of heauen and earth. And in Ieſus Chriſt his only Son our Lorde: which was conceiued by the holye Ghoſte, borne of the Virgin Marie. He ſuffered vnder Poncious Pilate, was crucified dead and buried, he deſcended into hel, and the third day he roſe againe from death. He aſcended into heauen, and ſitteth on the right hand of God the father almighty. From thence ſhall he come to iudge bothe the quick & the dead. I beleeue in the holy ghoſt. The holy catholicke church, the communion of Saints, the forgiueneſſe of ſinnes, the reſurrection of the bodye. and the lyfe euerlaſting. So be it.

Queſtion.

What is the effect of this Creede?

Aunſwer.

Thys Creede contayneth foure eſpeciall pointes, Fyrſte, what wee ought

ought to beleeue concerning God ỳ Father, Secondly, concerning God the Son. Thirdly concerning God ỳ holy ghost. Fourthly concerning Gods people called the Church.

Question.

vvhat beleuest thou in the first parte cõcerning God the Father?

Aunswer.

First, I beleeue that God the Father through christ a into whose body I am graffed by faith, is not only a b father of other faithful: but euen my father, & therfore c loueth mee Secondly that he is almighty, that is, that he hath d all power in his hand guiding and ruling althings so that nothing can be donne in e heauen, earth, nor hell, wythout his prouidence.

a
Iohn.1.12.
Rom.8.1.
Rom.8.11,
Gala.3.26.

b
Rom.8.15.
1.Cor.6.18

c
Rom.5.8.9.
Esaie,54.
6.7.8.

d
Esai.4.5.&
6.7.
Esai.46,10
11.

e
Amos.3.6
Iere.10.23.
1.Reg.22.
19.20.&c.
Psa.139.7
8,9.

Question.

vvhat beleeueest thou in the secondparte concerning God the Sonne?

Aunswer.

I beleeue that Iesus Christe, one a God in substaunce with ỳ Father

and ỹ holy Ghost b toke flesh of the Virgin, & is become perfect man, as I am, in all things, sin onely excepted, c & in my nature hath wrought for mee whatsoeuer was needfull for my saluation.

Rom.9.5
Joh.1.1
Joh.14.10,11
b
Rom.1,3
Mat.1,20 21
c
Hc.2,14,15
Rom,8,3

Question.

what meanest thou, when thou sayest He suffered vnder Poncious Pilate?

Aunswer.

Because ỹ manner of death which men dŏ suffer by the sentence of the Judge, and vnder the title of Justice is more shamefull, slaunderous and terrible, then if a man should die naturally in his bed: Therefore Christ toke on him our person, to shew himselfe a before an earthly Judge, and to bee b condēned by the mouth of Pilat, he beeing then Judge, that thereby we might be cleared before the iudgement seate of God.

a
Psalm,2,2
Act.4,27
b
Mat.27,26
Joh.19.1.
13,23

Question.

what meanest thou when thou saiest, Christ was crucified, dead & buried?

Aunswer.

First

fyrst, I meane in that hæ was crucified, that he suffered a the death of the Crosse, which was an abhominable and cursed death, b to deliuer mæ from the curse which was due for my sinnes.

a Luk.23,33
b Ga,3,13,14

Secondly, for as much as death was a punishment due vnto mã for sin, therfore our Sauiour did suffer death, and by suffering, ouercame death. For in his death doth lye the principal point of our saluation: for if he had not bæne truly c dead, wæ shoulde bæ yet subiect to eternall death and damnation.

c Esa.53,12 Rom 5,8 1.Cor.15,3 1.Pet.2.24

Thirdly, hæ was buryed for the more greater confyrmation of hys death and resurrection. And to the intent to make it more certainelye knowen vnto vs, it pleased him also to be buried after the common maner of men. & that by two notable persons d Nicodemus & Joseph of Aramathia, which was donne also by the will and cõsent of Pilate, who caused the body to bæ deliue-

d Mat.27.57 Mar.15.43 Luk.23.53

red

red vnto them.

Question.

vvhat meanest thou cõcerning this, that Christ discended into Hell?

Aunswer.

Where it is saide that Christe discended into hell, thereby I beleeue ye Christ did not only suffer in his body, ye punishment due to my body, a but also in his soule the punishmẽt due to my soule, which was the torments of hel, secõd death, b sorrows of death & abiection from God: as it doth appeare, by the anguish of his soule in the Garden, c when drops of blood issued out of his body, & also vpon the Crosse, by d his lamentable cry to his father. For in a miserable case had we beene, if he had suffered onely the punishment due to our body, and not to our soules.

a Esaie, 53. 4. 8. 10.

b Act 2. 24. Mat. 26, 38

c Luke. 22, 44

d Luk. 23. 46. Math. 27. 46. 50.

Question.

vvhat fruit hast thou by this death of Christe?

Aunswer.

First, I beleeue that this, death and punish-

punishment, which Christ suffered, is the appeasing of a Gods wrath, and a full satisfaction to God for al my sinnes.

a Hebr. 9, 12. 13.14.28. 1.Pet.2,24 1.Joh,2.2.

Secondly, that b as he is dead for sin, so he will cause sin to die in my mortall body.

b Gala,5.24. Gala,2.19. Roma.6.6. 7.8.11.

Question.

what profit hast thou by the rising againe of Christe?

Aunswer.

Fyrste, I am assured by his risyng from death, that he hath a ouercome death hell and synne, and hath syntshed my iustification.

a 1.Cor,15. 55.56.57. Rom.8.33. 34.

Secondly that as he is risen from death: so he causeth mee as a member of him, b to ryse from synne, and delight in righteousnesse.

Rom.4.25.

b Rom,6.4. Col.3.1.2.

Thirdely, his ryising agayne, is a sure pledge c to mee, that my bodye shall in lyke manner ryse againe.

c 1.Cor.15. 13.16,20.

Question.

vvhat is the meaning of this, that Christ ascended into heauen?

Aunswer.

Christe

Christ as touching his manhead is
a onely in heauen, but b in his God-
head, and comfort of his holy spirit,
hee is wyth vs to the ende of the
world.

a Act.1.11 Act.3.21
b Mat.28.20

Question.

What good gettest thou by the ascending of Christe into heauen?

Aunswer.

Fyrst Christe his ascending vnto
heauen, is a sure pledge vnto mee,
that a I shall in lyke manner as a
member of hym, by his power, bee
receyued into heauen, in the same
nature wherein he is ascended.

a Ioh.14.3 Phil.3.21 Col.3.3.4 1.Thes.4.17

Secondly, Christe hauing ascen-
ded into heauen, b maketh continu-
all intercession for mee.

b 1 Ioh.2.1.2 Heb.9.12 cap.7.24 Rom.8.34

Question.

What is the meaning of this, that Christ sitteth at the right hande of God the Father.

Aunswer.

Christe sytteth at the right hande
of the father that is: hath a all pow-
er giuen him of the Father ouer all
thinges.

a Mat.28.18 Ephe.1.20 21.22.

Question.

Question.

What fruyte dooſt thou receiue by thys, that Chriſte ſhall come to iudge the quick and the dead?

Aunſwer.

To me that am a member of Chriſt it is a ſingular comforte, a when I knowe aſſuredly that none ſhall be my iudge, but he, that is my ſauior: But terrible it will be to thoſe that flee from Chriſte, b when they ſhall ſee him come to iudge them, whom they in theyr life time refuſed.

a
Mat.24,31
Mat.25,34
Mat.19.28
2.The.1.10
b
2.Thes.1.8,
7.8
Luk.21.25
Mat.25,41

Question.

What beleeueſt thou in the third parte concerning God The holy Ghoſt?

Aunſwer.

I beleeue that God the holy Ghoſt a ſealeth into my heart all Chriſtes benefites to bee mine, and b maketh ſynne to dye in me, & ſtyreth me vp to righteouſnes and holynes of life.

a
Ro.8.9.10
11.15, 16,17
Gal.4,6
Eph.1,17
b
Eph.4.23
Pſalm.143
Col.2,11
12.13

Question.

Seeing there is but one onely God, why nameſt thou the Father, the Sonne, and the holy Ghoſt? Aunſwer.

Becauſe

Because God hath so opened himselfe in his a woorde, that these three sundrye persons are in substaunce but b one true and euerlasting God.

a Mat.3.16 17.& 28.19 1.Joh.5.7 Esa.61.1

b 1.Cor.12.11

Question.

4 *Now let vs come to the fourth part: what callest thou the* Catholike Church?

Aunswer.

The Catholicke Churche, is the a whole company of faithfull people which euer were since ỹ beginning of ỹ woꝛld in all places, which also be now and shalbe to the end of the woꝛld. Of the which number I beleeue that b I am one. I beleeue that God c knoweth them all, and hath a most tender care ouer them.

a Rom.8.29 Eph.1.10. 11.12.13 Mat.16.28 Joh.10.26

b 1.Joh.3.21 2.Cor.13.5 Rom.8.16.

c 2.Tim.2.19

d 1.Pet.5.7 Esa.49.15. Mat.10. 29.30.

Question.

vvhat callest thou the Communion of Saintes?

Aunswer.

The Communion of Saints is the societye that all woꝛe whych beleeue haue one with another, as a members of one head Jesus Chꝛist, wher-

a 1.Cor.12.12 13.14.20 1.Cor.10.17 Eph.4.15, et 5.30, Col.1.18 Rom.12.5

whereby we are b ready to communicate al Gods benefits, both spirituall and temporall, to the mutuall health and comfort one of another, according to the measure which wee haue receyued of God in this lyfe.

b 2. Cor. 11. 28 Gal. 6. 2. Phi. 2. 1. 2. 3. 4.

Question,

What is it to beleeue The forgiuenes of sinne?

Aunswer.

I beleeue that Iesus Christ hath a wholly appeased God for my syns, and paid the ful punishment due to them, & therefore that they be freely forgiuen me, and shal neuer be laid to my charge.

a 1. Ioh. 2. 2 Col. 1. 14 | 20. 21. 22. 1. Cor. 1. 30 Esa. 53. 4. 5 6. 8. 12. Rom. 3. 24 25. & 5. 8. 10 2. Cor. 5. 19

Question.

What beleeuest thou of The rysing againe of the body?

Aunswer.

I beleeue that after this lyfe ended, a my soule shall goe to GOD that gaue it, and my body, shall rest in the graue, vntill the appointed time: and then I shall b see GOD

a Luk. 16. 22 & 23. 43.

in

in my fleshe, and myne eyes shall
loke vpon him, and thys my body
b shall bee made lyke to the glorious
Iob.19.26 27. bodye of Christe, without all cor-
1.Cor.15.42 42.44.53 ruption.
Phi.3,21
1.Thes.4 13.14.15.16 Question.

vvhat is that thou saiest of Life euerlasting.

Aunswer.

I beleeue that when GOD shal raise againe this my bodye, and ioyne it againe together with my soule, that then I shall liue with a
1.Cor.15 53.54. Christe, for euer in his euerlasting kingdome of glory.

Question.

By what meanes doo we attaine to this which thou hast heere confessed?

Aunswer.

The holy Ghoste hath appoynted the preaching of the worde to be the ordinarie meanes, whereby, hee a worketh in our harts thys true and
Rom.10. 14.17 liuely faith, and without this pre-
1.Cor.1,21 aching of the worde, wee can neuer haue faith.

Question

Question.

After that God by the meanes of his word hath wrought in our harts faith, by what meanes afterwarde dooth he strengthen the same?

Aunswer.

This faith dooth God strengthen in vs by the selfe same preaching of the worde, and also by the vse of the Sacraments.

Question.

What callest thou the Sacraments?

Aunswer.

Sacraments be a outward signes ordayned of God for the greatest assuraunce and strengthening of our faith, being vnto vs b sure pledges of those benefites of our saluation, which we receiue in Christe to bee ours, & are represented vnto vs by ỹ outward signes of water in baptisme, and Breade and Wine in the supper of the Lorde. They serue also for a marke of our profession, whereby wee differ from other people, which be heathen.

a Gen. 17, 11 Exo. 12. 3. 4. 5. &c.

b Rom. 4. 11.

 Question.

Question.

How many Sacraments be there?

Aunswer.

There be a two Sacramentes, that is to saye: Baptisme and the supper of the Lord.

a 1. Cor. 10. 1, 2, 3, 4.

Question.

VVhat strength of fayth haste thou through Baptisme?

Aunswer.

I am taught and assured by a baptisme, that my sinnes are forgiuen mee: For as the water washeth away the filthines of the body, euen so shoulde I through the holy ghost be thereby fully certified and perswaded that b the blode of Christe being sprinckled vpon my soule by the c hand of faith hath washed away both the guiltinesse of my sin, & the punishment due to the same: the fruite and effecte whereof appeareth herein, that through the power of Christes deathe and resurrection, I am deade, d as touching sin, and raised vp againe in e newnesse of

a Act. 22. 16 Mar. 1. 4

b 1. Pet. 1, 2, 1. 2, 21, 1. Joh. 1. 7, Ephe. 5, 26 Heb. 3, 5, 6 Act. 22. 16,

c Rom. 3, 9,

d Rom. 6, 3, 4, 5, 6, 7, 8,

of lyfe: which two things in whom soeuer they appeare not: they may well haue the name & title of Baptisme, but indæde they are no Christians. e 2. Cor. 5, 17 Gal, 5, 24 25.

Question.

VVhat strength of Faith doe we finde in the vse of the Lords supper?

Aunswer.

The supper of the Lorde through the holy ghoste doth strengthen my faith ỹ I should not doubte, but as surely as I receiue the breade and Wine into my bodye, to become wholly myne, so my a soule receiueth withall Christe, wyth hys b passion and righteousnesse to bee wholly mine as surely as if I had wrought them mine owne selfe. a Mat. 26. 26 27. 28. b 1. Cor. 10. 16 17. et 11. 24, 25, et 12, 13 1. Cor. 1. 30. Rom. 4. 23 2. Cor. 5. 21.

Question.

Are not then the bread and wine in the Supper of the Lord turned into the bodie and blood of Christ?

Aunswer.

The bread and wine as touching their nature, and substaunce, a are a Mat. 26, 26 27. 28.

1.Cor.10. 16.17. & 11. 26.27.28. not turned: but as touching the vse of them they differ from common breade and wine, in that they are appointed of God to serue vnto vs as b Seales and Pledges of those benefites which Christ in his body wrought for vs.

b Rom.4,11.

Question.

In what manner oughtest thou to prepare thy selfe to the receiuing of these misteries?

Aunswer.

a 1.Cor.11.28 In preparing my selfe to receyue the Supper of the Lorde, I oughte b 2.Cor.13.5 diligently to obserue these three thinges.

c Eph.1.13. 2.Cor.1.22 et 5.5. First, to a examine my selfe whether I b stand in faith or no, which d Rom.8.15 Eph.3.12, I shall knowe if I feele my c heart d assured by the spirite of God that e 1.Joh.2.1. the e punishmẽt of my synnes is fully discharged in Christe, and that Esay.53,6, 7,8.9,&c. whatsoeuer he hath done pertayneth not onely to others: but euen f Eph.3.17, 18,19,&c. to me.

g Mat.26.75 Secondly, to examine my selfe whether

whether I finde my hart g in wardly sory for my synnes, with an inward hatred and lothing of syn and an h earnest desyre and a sure purpose, wholye to conforme my selfe to the will of Gods worde.

Thirdlye, if any offence be betwixte others and mee, that I reconcile my selfe vnto them. All these thinges, al though they ought earnestlye to bee considered in the k whole course of our lyfe: yet then especially when we come to ỹ Supper of the Lorde.

g Jere.4,4. Joel 2,12 13. 2.Cor.7. 10.11.

h Rom.6,4. 5 6.7.8. Phil.3.13. 14.1.8.11. Mat.5.23.24

k Luke.1.74. 75. 1.Pet.1.15.

Question.

Now seeing we be saued by Christes works, without our deseruinges: whereto then now serueth our well dooing, or what auaileth it to doo good workes?

Aunswer.

Wee must dw good workes, a not to deserue our saluation by thē: but by our workes to b glorifye God, in c walking as becommeth Gods children, d declaring thereby our thankefulnesse to God for our re-

a Esai.6.4.6. Job.35.7. Psal.16.2 Luke.17.10

b 1.Mat.5.6 1.Cor.6.20. 1.Pe.2.12.

c Col.1.10 Phil.1.27 1.The.2.12 Ephe.4.1. Ephe.1.4. et.2.10 Luk.1.75

d Rom.6.1. 12 13.et. 12.1.2. 1.Pet.2,5.

demptiõ. Secondly by our woorkes
e to e make our election more certaine
2. Pet. 1, 10 vnto our selues: Thirdly to f wyn
Mat. 7, 17. others to Christ by our holy life and
f conuersation.
1. Pe. 3. 1. 2
Rom. 14. 19

Question.

VVhat woorkes callest thou good workes.

Aunswer.

Our woorkes can neuer be acceptable and good in the sighte of God, vnlesse in doing thē we kæpe these two thinges: Fyrste, that they bæ framed according to the Rule of
a Gods a lawes & cōmaundementes,
Ephe. 2, 10, and not b after our owne deuises.
b
Col. 2, 20. 21, 22, 23, Secondly that they proceed from
Tit. 1, 14. an heart c purged by faith. If eyDeu. 12, 32. ther of these two pointes be lackEsa. 9, 13. ing, our woorkes are abhominable
Mat. 15, 9, in the eyes of God, although they
c appeare neuer so glorious in the
Rom. 14, 23 Heb. 11. 6 sight of men,

Question.

Because prayer is our especiall meanes, which God will haue vs vse to encrease our faith; tell mee what belongeth to

true

true prayer?

Aunſwer.

It is requiſite in true praier that we obſerue theſe fyue thinges.

Firſte, that wæ make our prayers a onely to God, through b Chriſt and not to Saintes.

Secondly, that wæ bæ c inwardlye touched wyth næde of the thing wæ aſke, hauing our minde wholely bent there vppon, and not caryed with by thoughtes.

Thirdlye, that our prayers bæ grounded vppon d Gods promiſes with full aſſuraunce that they ſhall bæ graunted, ſo farre as the Lorde dooth knowe them to bæ mæte and needefull for vs.

Fourthly, that wæ e continue in praier, although wæ haue not our requeſtes at the fyrſt.

Fyftlye, that wæ aſke not thoſe thinges which wee f thinke good in our owne fantaſie, but onelye g that which GOD commaundeth vs to aſke of hym: All whyche

a
Pſa. 50.15, et 81.8.9
Ro. 10.13.
Jam. 1.5,
Mat. 4.10
b
Joh. 14.13 et 15.16. et 16,23,
c
1. Joh 5.14. 15.
Joh. 4.23. 24.
Pſa. 51.17, et 145.18.
2. Cor. 20,12
Mat. 6.7
Rom 8.26.
d
Jam. 1.6
Mar. 11.24
Lu. 11.9.10
11.12.13.
1. Joh. 5.15
e
Luk. 18.1
2.3.4.5. &c.
Rom. 12.12
1. Th 5.17.
Eph. 6.18
Col. 4.2.
f
Mat. 15,22 23,24. &c
Jam. 4.3.
Rom. 8.26.
g
1. Joh. 5.14

h Math.6.9 &c. Luk.11.2 &c.

thinges bee h contayned in the Lordes prayer.

Question.

Rehearse the Lords praier.

Aunswer.

Mat. 6.9. OVr Father which art in Heauen, halowed be thy name: Thy kingdome come, thy will be doone in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as wee forgiue them that trespasse against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, and the power, & the glory, for euer and euer. Amen.

Question.

vvhat dooſt thou deſire of God in this Praier?

Aunswer.

1 Firste, I desyre of our heauenlye Father, that his name may bee halowed: first in his excellent workes, a Psal.113. &c. Psal.145.1 &c. Psal.111.36 &c. 1.Chr.16.27. which is, when wee acknowledge, a his mercy, wisedome, iustice, and prouidence, that he alone worketh, althinges

althinges: and that b onelye the Lorde God bee had in honour, all other set a syde. Secondlye, that his name may be c glorifyed in our godly liuing and conuersation.

2 In the second petition, wee desire that God his kingdome may come, that is, that he will declare himselfe to be king ouer his d Church: in guiding and defending it, in increasing of the number of the faithfull, in e thrusting forth labourers into his harueste, and blessing theyr labours, and f suppressing the rage of the wicked tyrants. Secondly that he wil exercise his kingdome seuerally in euery one of vs, g killing sinne in vs, and all worldly care, and renewing vs to righteousnesse of life.

3 In the thirde petition wee desyre, that Gods will may be done, that is, that wee may h willingly in all things resygne our selues to Gods will without murmuring or grudging.

b
Iosu.1.24. 14.15. 1.Ioh.5.21 Psal.81.9. 10.

c
Esai.52.5. Ezec.36.20 Rom.2.24.

d
Math.3.2. et.4.19.et 13.31.32.33

e
Mat.9.38.

f
1.Iohn.3.8 Rom.16.20

g
Ro.8.10.11 3.et.6.6. 1.Ioh.5.8.9

h
Luk.22.42 Titu.2.12. 1.Pet.4.2 1.Ioh.2.17

In

4 In the fourth peticion wee praye that hee wyll gyue vnto vs, i walkyng faithfully in our callinge, our dayly breade, that is, all k thynges needefull for our lyuinge for thys present life.

i Gen.3.19 Eph.4.18 1.Thes.2.9.10.

k Psa.145.15 145,27,et 105,26. Esa.3,1. Psa.78,18. 19.20,29 30.et 106 14.et 107 1.2.3

5 In the fyfte petycion wee praye that our synnes maye bee forgyuen vs, that hee wyll not laye to our charge our synnes, nor the punyshment due to them, but that hee wyll accepte the death and passyon of Christe as the full satisfaction for our sinnes, and that wee may heereof haue l full assuraunce in our conscience, that the punishment of our sins is fullye discharged in Christe, and therefore freelye forgiuen vnto vs, as m surely as wee dw forgiue others: & that n wee may loue one an other, from the bottome of our hearts all desire of reuenge set aside.

l Eph.3,12. 1.Joh.5.13. 20 m Rom.8.15. et 8. 38.39 Mat.6.45. et 6.14.15. Luk.6.36 Jam.2,13

n Mat.6.14 15,et 5,23 24.44. Rom.12.19

6 In the fyft and laste peticion we dw pray God that he will not leade vs into temptation, but deliuer vs, that

that is, that he o will not bringe vs further, into the battell wyth our spirituall enemyes, then we by hys holy spirit shall be able to preuaile and ouercome.

o Rom.16,20 2.Tim.4 17.18. Eph.6,10. 11. 1.Cor.10.13 2.Pet.2.9

Question.

And why is this added. For thine is the kingdome, the power, and the glory, for euer and euer? Amen.

Aunswer.

Not onely to kindle in our hartes to a desire the glory of God: but also to teache vs that this Prayer is grounded vpon none other, then one God onely: and that wee should not thinke the b kingdome of God to bee weake & voide of force and myghte. Also that c hee is only to bee honoured, praised & glorified, and that hys power is infinite, perpetuall and euerlasting. And in this word d Amen, is expressed the feruent desyre to obtaine those thinges which wee aske of God, and our hope is confyrmed, that those thinges whych wee aske are graunted vnto vs, by whych

a 1.Chron.29,5 Rom.11.36

b Psa.114.7

c Deu.6,13 Apo.4,9,11 Ap.5.12,13 1.Chr.29 10,11,12,13.

d 1.Pet.5,11 Apo.6.14, Apo.7.12

which our consciences is pacifyed, and so we ende our prayers.

Question.

Tell me nowe briefely the effecte of all thou hast saide.

Aunswer.

By the ten commaundementes I see my miserable estate, that I deserue death, dampnation, and the curse of God, which must needes be pated, because God is iuste & where as I my selfe am not able to pay it, the holy Ghost through ỹ preaching of the gospell worketh in me fayth, which assureth me, that the sonne of God being made man for me: hath euen in my nature suffered what so euer my sins deserued, & hath made me with him the childe of God, and heyre of euerlasting life. Whereof least I shoulde doubte or wauer hee hath appointed two Sacraments, as outward signes & tokens to bee seene and felt of mee: that as surelye as I see my selfe made partaker of them outwardly: so the holy Ghoste inwardly

inwardly instructing me, I shoulde not doubt, but inwardly to be partaker of Christ himselfe, with all his benefites, his raunsome, righteousnes and holines to be mine, that in him and thorow him I shal haue life euerlasting. And thus being borne a new into this liuely hope, by the holy Ghost: my waies should be directed and guided by the same spirite, to walke in holines and righteousnes, all the dayes of my life. Amen.



A prayer conteyning the ſum and effecte of this Catechiſme.

O Mercifull and heauenlye Father, for ſo much as at euery lighte occaſion, I am drawen from thy holy lawes, to the vanities of this life, and vnto all ſinne and wickednesſe: I beſeeche thee in mercye ſette before myne eyes alwaies the remembraunce of thy iudgement ſeate and my laſt ende: whereby I may be dailye ſtirred vppe to conſider in what great daunger I ſtande, through the horrible punishment due to my ſinnes, that dayly groning vnder the burthen of them: I may flye for ſuccoure to thy beloued Son Jeſus Chriſte, who hath fully payde, ſuffered and ouercome the punishmente due to them, and through the working of thy holy ſpirite in me: I may be fully aſſured in my ſoule and conſcience, that the curſe, condemnation and death which theſe my ſinnes deſerue, is fully payde, ſuffered and ouer-

ouer come in Christ, that his righteousnes obedience, and holinesse is myne, and what soeuer he hath wrought for mans saluation is wholly mine. Strengthen this fayth in me dayly more & more, that I may inwardly fele comforte and consolation in this, that I fele thy holy spirite beare recorde vnto my spirite: that I am thy Childe, grafted in the bodye of thy sonne, and made with him fellow heyre of thy euerlasting kingdome. So worke in me by thy holy spirite that dayly more and more I may fele sinne die in mee, that I doe not delight therein, but daylye may grone vnder the burthen thereof: vtterly hate, detest, & lothe sinne, set my selfe and all the powers of my soule & body against sin: and haue my full delight, ioy, comforte and pleasure in those thinges which be agreeable to thy will, that I may walke as becommeth the Children of light, looking still for that good tyme, when it shall please thee to call me to thine euerlasting kingdome and ioy eternall. Thys in mercy graunt vnto me, for Jesus Christes sake my onely Lord and saviour Amen.

A short Instruction to learne the Figures in numbers, necessarye for the finding out of the noates in the margent of this Booke, or any other.

1	ſ	one
2	ſſ	two
3	ſſſ	three
4	ſſſſ	foure
5	v	fyue
6	vſ	ſyxe
7	vii	ſeauen
8	viii	eight
9	ix	nyne
0	This Cipher ſerueth but to fill the places.	

As thus:

10. 20. 30. 40.
x. xx. xxx. xl.

The places.

8	9	3	6	5	7	2
First place.	Ten.	Hundred.	Thouſand.	Ten thouſand.	Hundred thouſand.	Million.
	ſecond	third	fourth.	fyft.	ſixt.	ſeauenth.

6 0662

In the fyrſt place the Figure is ſimply it ſelfe, and no more: that is. 8.

The ſeconde place is the place of tens, therfore the ſygure .9. ſtandynge there is .9. times ten, and ſo of the reſt.

The thyrde place is of hundredes, and the figure 3. ſtanding there, is .3. hundred. The fourth place is of thouſandes, and .6. there is .6. thouſande. The fift place is of ten thouſand & .5. there, is fiue times ten thouſand. The ſixt place is of a hundred thouſand, & ſo the figure .7. there, is .7. hundred thouſand &c. Let this ſuffice for this time.